1:Spier E-6 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

29 [175] belts before meationed [woven bands, three or four inches broad], but are generally kept in place by simply tucking one end in."[11] Font, as we noted above, saw skin skirts in use as well.

28 29 Robes used in winter were rabbit skin capes and cotton blankets. The latter were never cut nor woven with a slit, poncho-like. Bartlett and Font mention only cotton and woolen blankets. The rabbit skin cape (kwĭlŭ'l), made by both Maricopa and Halchidhoma, was rectangular and came only to the waist or a little below. (When plenty of skins were available, this was made longer and served as a blanket as well. But such blankets were seldom used; pelts never.) The rabbit skins were cut spirally into strips, which were wound along thin sticks so as to dry as spiral cords. Old women made these capes. The worker tied one end of a rolled willow bark cord to her toe and the other end around her waist, to serve as a taut foundation for the fabric. One end of each skin strip was lapped over this cord: when the strip was long, it was doubled back to pass over the cord again. These strips were then fastened by a second cord, set close to the foundation cord, which was wound once around each successive strip and its short lapped end. At intervals of a hand's span other cords were twined through the pendent strips parallel to the foundation cord.

[115] [286] A "woven" (probably twined) willow bark robe was also worn, according to Kutox. Last Star emphatically denied its existence. It was rectangular, not square; a span in length, and hung almost to the ankles behind. Loose ends of the fabric tied together in front of the breast served to hold it on, no belt being used. Those of men and women were alike.

291 Little children wore nothing. When they were seven to nine years old, the breechclout and bark skirt were adopted. Somewhat earlier a little rabbit skin blanket might be tied about their middles, but such covering was given girls rather than boys. Bartlett remarked, "Although the men and boys go naked, I never saw a girl, however young, without clothes around its hips similar to those worn by the women."[12]

292 [484] Sandals were worn by both sexes only when travelling. At

[11] Bartlett, *Personal Narrative*, II, 224, 228.

[12] *Ibid.*, p. 231.

1:Spier E-6 (1929-1932) 1933 MT15 River Yumans MT15
Maricopa

home they went barefoot, as they do today. Moccasins have never been used. Sandals were formerly woven of willow bark, but since the acquisition of cattle, rawhide has been the favored material. Woven sandals were said to have come over the top of the foot and to have looked somewhat like shoes, hence they may have resembled the slipper-like forms of the Paviotso.[13] The manner in which these were fastened is somewhat obscure: it seems that a twisted willow bark string was laced through loops all around the foot and then carried back and forth over the instep from loop to loop. The rawhide sandal was slightly larger than the sole of the foot (Pl. XIV, *e*).[14] A separate piece of rawhide was inserted through slits under the arch of the foot, the ends of which came up on each side to take the heel-strap. These cuts were not made vertically, but with the knife held obliquely (i.e., with its handle inclining toward the margin of the sandal), in order that the thin edges of the slits might lie flat on the inserted strip. The position of these slits was one finger length from the rear end of the sandal: this was gauged by inserting the rear end between the fingers. The sandal was held on by two thongs, knotted beneath the sole at the toes and passing, one between the big toe and the first, the other between the middle toe and the third. In the several specimens seen the first of these was a rawhide thong, the latter a rolled cord of willow bark or cloth. These passed in back of the heel where they were permanently bound into the heel strap. The latter was a cord or thong passing back and forth behind the heel between the two ends of the rawhide strip that went under the arch, and wound with the soft inner bark of the willow to prevent chafing. Sandals were moderately valuable, because one could not travel far without them. An old woman from whom I bought a pair, her only footgear, brought them, repeating somewhat humorously, "Oh, my precious feet (i.e., the sandals)! I have to part with them."

292 [177] [29]

Crude leggings were also worn by men. These were broad 291

[13] Lowie, *Notes on Shoshonean Ethnography*, p. 918.

[14] Washington State Museum, No. 2-11878.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

middle of the forehead, the back hair hanging to the nape, and earlocks hanging to the point of the jaw. When he was five or six, it was let grow, hanging free all around, and when he was fifteen or so, he began to form it in long braids behind. Small girls wore it trimmed short all over the head. Hair was always singed, never cut off.

The hair was frequently dressed with boiled black mesquite bark to make it glossy and presumably to rid it of vermin. The long back hair was twisted in a knot on the fore part of the crown and plastered with this concoction, which when dry looks like grey mud. This presumably is the "clay" of the early observers. This could be brushed out of the hair. Yucca root was not used for washing the hair as in the more northerly parts of the Southwest; in fact, the plant was said not to grow south of the mountains occupied by the Yavapai.

The hairbrush was a bundle of stiff fibers bent at their middles and bound together. The fresh roots of a tall grass (ŏxtci', which is also the name of the hairbrush or any brush) were laid side by side, bound for some distance at the middle, bent in two, bound again, and the ends trimmed. The inner bark of willow or mesquite was used for binding since these, being sticky, held the fibers tightly. Such brushes were five or six inches long. The open loop of these brushes (Pl. IV, *c*) was quite characteristic.

A well-dressed man wore eagle down attached by a short string to his back hair. In default of down, an eagle feather was used. An old man who saw a little boy without this adornment would be perturbed and would scurry about until he had procured it for the lad. Last Star thought there must have been some special significance to wearing this, but did not know what it might be. Of course, eagle feathers had first to be purified by a shaman (one who dreamed of the eagle or buzzard) before they might be worn.

Hats were not worn, nor, in all probability, did many men wear headbands. A feather bonnet (kapu'ʀ)[19] was sometimes worn by men to signify the wearer's bravery. This was a hood of

[19] Doubtfully from Spanish *capucha*, *capota*; compare Havasupai pŭt, "hat," "headband," kapŭ'dĭvă, "wearing a hat."

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

deer hide, closely covering the crown and brimless: eagle feathers projected sidewise and vertically. Strings tied under the chin held it in place.

The beard and moustache, naturally scanty, was plucked out with the finger nails. An old man, as he plucked each hair, touched his fingers to his tongue, to feel whether he succeeded. The facial hair was pulled out, not to be good looking, but because it got in the way when talking or eating (!) and also because they wanted to paint their faces.

Facial painting for decoration seems to have been limited. White, red, and black were the principal colors. Men sometimes marked a stripe of black paint across the face covering the eyes; women used it only to blacken the lids and eye-sockets. Participants in certain dances, such as that connected with Killdeer singing, were specially painted. Men also applied white paint in transverse stripes across the long hair hanging down their backs.[20] On the other hand, face paint was used by both sexes as a cosmetic. Red paint was mixed with deer grease as a vehicle for this purpose. The Halchidhoma, while on the Colorado, obtained their best red paint in little bags from the Walapai. This was brought by the Halchidhoma to relatives among the Maricopa or traded there. Other red paint, used for decorating pottery and obtained by Maricopa from the Papago, may also have served for painting the face.

Font observed of the Kaveltcadom-Maricopa at Gila Bend, "They are accustomed also to paint their faces and bodies, even though it may be with soot, as they cannot obtain red hematite. They decorate the painted parts with various stripes, and this is their gala dress."[21]

In cold weather, when hands were chapped, pumpkin seeds were parched and ground, soaked in water, and smeared on the skin.

Tattooing resembled that of the lower Colorado tribes but was more moderate. Men were tattooed (agwisk) only on the forehead, women on the chin and sometimes the arm. There was no

[20] Font stated that the Yuma were accustomed "to decorate it [their hair] with figures in other colors" (Bolton, *Anza's California Expeditions*, IV, 108).

[21] *Op. cit.*, p. 52.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

PLATE XIV

415

[292]

TOOLS AND SANDALS

(*a*, *b*, Wooden ladles; *c*, travelling mortar; *d*, mush stirrer; *e*, sandals)

[FACING p. 138]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa

to join in drinking: they had joined in battle, now they would be together drinking. Intoxication and incitement, with their proximity to the mountains while gathering the fruit, led them to set out at once against the Yavapai.

Further, Russell's Pima annals indicate conflicts rather generally distributed through the year with the greater number in spring and summer. Thus, the Yuma came against the Maricopa in October, 1833, the autumn of 1842, and in the summer of 1843 and 1857. My own information is that the Mohave raided Gila Bend in midwinter (1835?). While this tells nothing of the time their own parties set out, it at least indicates when Yuma and Mohave might be expected. Pima and Maricopa were in much the same situation respecting raids of the Yavapai and Apache and their own retaliating attacks. The Pima annals yield the following where the season is identifiable. The Apache-Yavapai came down in spring five times, in summer the same, in the autumn once, in winter twice. Pima attacks on them, either alone or with Maricopa or Papago allies, were in spring once, summer twice, and winter twice. Bartlett saw a Maricopa party set out in July, 1852.

Dress for battle was no more than everyday wear: breechclout and sandals. Older men coiled the long braids that hung on back and breast around the head, confining them with a headband. They sometimes let them hang full length until the enemy was neared, then bound them about the crown with one braid, or, like younger men, tied the ends of the braids together as they hung down the back. I am not certain that war paint differed from that on gala occasions. This included a mask-like black stripe across the eyes and horizontal lines in white across the long back hair. Similarly, the feather headdress may have been only the everyday one: a bit of eagle down or an eagle feather pendent by a short cord from the back hair. A feather bonnet, a cap with eagle feathers projecting sidewise and vertically, was worn by some to indicate their bravery, but this also was gala dress.[10]

A war party was observed by Bartlett in July, 1852. "Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound

[10] See pp. 100, 157.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

to-day, who were to set off in the morning on an expedition against their enemies, the Apaches, north of the Salinas. They were gayly dressed, as is the universal custom of the Indians on such occasions, and mounted on good-looking horses. The chiefs who were to lead the band begged hard of me to lend them a few rifles with the necessary ammunition; which I had to refuse. As an additional inducement, which they thought I could not refuse, they offered to bring me a live Apache boy, and a girl too, if I wished; but having no desire for such additions to our party, I was compelled to decline the generous proposal.

July 1*st*. Our Indian friends composing the war party were up at daylight preparing for a start. They seemed to be supplied with small loaves of bread and dried meat, of which they made their morning's meal. They then decorated themselves with all the finery they could muster. Most of them had shirts of white cotton or red flannel, which they had obtained of us, and which they seemed to regard as the beau-ideal of a dress, without the addition of any other garment. Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound their lariats as tight as possible; for the double purpose, I suppose, of bracing their bodies, and of protecting their vital parts from arrows. Those who possessed neither shirts nor blankets, remained as nature made them, with the addition of a little paint. On their head dresses, they had all bestowed more attention than on their bodies. Some had them plastered with clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down